THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds" (JUDE 1: 14, 15).

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A CHARACTERISTIC OF THE PROPHETIC GIFT.

BY PRESIDENT HYRUM M. SMITH.

ONE of the distinctive features of the Lord's communications to men is His unequivocating directness. He never uses circumlocution in making known His will. He speaks to His children in straight, positive, and simple terms. Whether His voice is uttered in mildness and mercy, showing forth His approval and commendation of the good works of men; or thundered in anger and indignation, as from a Mount Sinai, rebuking and condemning unrighteousness and rebellion, His speech is plain and understandable.

The Lord never hesitates, but speaks as promptly when giving reproof for sin as when bestowing praise for righteousness. Dissembling is not a trait of the Lord's character. He speaks direct to the point, showing neither fear nor favor. Justice and mercy are measured to man with perfect impartiality. "God is no respecter of persons." Every man that doeth right and cometh to Him is accepted of Him. "Neither will he look upon sin with the least degree of allowance," nor condone any man in acts of wickedness.

To illustrate the Lord's way of speaking to man, let us cite a few instances. When Adam was placed in the Garden of Eden, and before his disobedience, the Lord talked to him "as a man talketh to his friend," and instructed him in the care of the Garden.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof

thou shalt surely die. * * * And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? * * * And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Speaking to Cain—who was angry because his offering had not been accepted—the Lord said: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." After Cain had slain his brother, "Where is Abel thy brother? And he said, I know not: am I my brother's keeper?" And the Lord said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

* * *

"And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Then follows the command to build the ark. "Thus did Noah; according to all that God commanded him, so he did. And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." * * * After the earth had dried, "God spake unto Noah, saying:

"Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth" (Gen. 8: 16, 17).

This is the Lord's call to Abraham:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. * * * And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him" (Gen. 12: 1-7).

After the same manner did the Lord speak with His own voice to Isaac and Jacob, and also to Moses. We read:

"God called him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. * * * And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations" (Exo. 3: 4-15).

Again we read:

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Exo. 4: 10-16).

The history of the exodus and the wanderings of Israel in the wilderness is but the history of the communications of God to Moses, and of His instructions and laws which He gave to the children of Israel through this great prophet, and it furnishes many striking illustrations of the point under discussion:

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how

I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel" (Exo. 19: 3-6).

Immediately after were written, by the very finger of God, the ten commandments, that great law, which has been in force till now, and must stand forever and, eventually, be accepted and obeyed by all men if they shall find favor with God and become heirs of salvation.

How frequently in this wonderful history we read the following: "And the Lord spake unto Moses, saying, speak unto the children of Israel and say unto them"; "Speak unto Aaron and to his sons"; "Speak unto the Priests," etc., whereupon the people, or the individual, received it as the voice of God. And if the word was disobeyed, or rejected, the Lord was swift to meet out punishment.

Later on, even Moses and Aaron offended the Lord for taking the honor to themselves in bringing water out of the rock. The rebellious people complained bitterly against Moses and Aaron:

"And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so shalt thou give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20: 3-12).

One more reference from the words of God to Israel by the mouth of the Prophet Moses, and we pass on to the sayings of other holy men. As the life of this great man was drawing to a close, he saw by the gift of revelation and prophecy what would overtake Israel in the event of their obedience, or their failure to observe all the laws and commandments that had been given them through him:

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4: 1, 2).

If faithful, the following were to be some of their blessings:

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. * * * And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them" (Deut. 28: 8-13).

If disobedient, these were to be among the curses that should come upon them:

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other Gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28: 58-67).

The children of Israel turned away from the Lord their God, and Moses' prophetic words have had a literal fulfilment.

When Israel wearied of being governed by inspired judges, and clamored for a king that they might be like other people, Samuel, the prophet judge, was greatly displeased. He prayed to the Lord, who, in answer, said unto Samuel:

"Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so did they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them" (I. Sam. 8: 7-9).

They heeded not the protest in spite of the predicted calamities that should come upon them in consequence, but still demanded a king. Thereupon the Lord revealed to Samuel that Saul, a Benjamiuite, should be king. "And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. * * * Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be a captain over his inheritance? * * * And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." Later, when Saul disobeyed the Lord and transgressed His commandments and was reproved by the prophet, "he said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people and obeyed their voice. Now, therefore, I pray thee, pardon my sin, and turn again with me that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

(TO BE CONTINUED.)

DEATH-BED REPENTANCE.

WHILE we are in health we should prepare for death. What an unfit place for preparation is a death-bed! Take, for instance, the situation of Stephen. How impossible would it have been for him to make preparation for death when stones were flying about his head; yet, the death-bed is often a place as unfit for preparation for eternity as was the place where Stephen died. When racked with pain, when faint and feeble; when the mind is indisposed to thought, or when it raves in the wildness of delirium, what unfit conditions are these for preparations of any kind! I have seen death-beds. I have seen many persons in all stages of their last sickness, but never have I seen a death-bed which seemed to me a proper place on which to make preparation for eternity. How peaceful

and calm is a death like that of Stephen, when compared with the alarms and anguish of a sinner! One moment of such peace in that trying time is better than all the pleasures and honors which the world can bestow, and to obtain such peace the dying sinner would be willing to sacrifice all the wealth he possessed; but, alas, too late, too late! Let us then give our souls into the sure keeping of the great Redeemer, so that when the time comes for us to take a parting view of the world; when our eyes shall be turned for the last time on friends and relatives; when the darkness of death shall begin to come around us, we may be able to lift the eye of faith to the heavens and say, "Lord Jesus, receive my spirit." Thus may we fall asleep, peacefully in death, in the hope of the resurrection of the just.

Often have I been asked if a man could enter heaven who, after living a life of sin, repented at the eleventh hour. Live well, and then you may die well. To think that man can expect the "well done" from the Father after setting Him aside for years is beyond my conception. Yet, how many try to steal in by the back door? Jesus said, "I am the way," he that climbeth up some other way is a thief and a robber.

Wakefield. E. MIDDLETON.

THE LESSON OF HUMILITY.

ONE of the hard lessons to learn is to be humble. We may all of us be humble at times, but to remain so each day we live, that is our task. We often feel we want to shine—to do some big thing, and while we wait for the occasion the little duties lie at our doors forgotten or ignored. In this way many waste their lives. And if we examine ourselves and find out just why we wish to do a great thing, we will probably discover that we desire praise, or honor, from our fellowmen. But the small things that no one, perhaps, will notice will require self-sacrifice, and so it often happens that they are the hardest tasks we have to learn to do. And it is not the hard and the difficult thing God requires. The Savior learned to be humble and submissive to His parents and worked quietly with His father, Joseph, the carpenter, in the little village of Nazareth, probably for years before He commenced His mighty mission among men. And who knows how much of His success in that glorious work was due to the strength that He gained in those days spent in the village workshop? Let us be humble and learn to do the little irksome things well and when the time comes, if ever it does, when we are required to do something that looks bigger and more important, we shall find that we can take up that new work in the right spirit and not be carried away with the idea of our own importance.

Glasgow. F. L. NEWTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 27, 1915.

EDITORIAL.

AN EFFORT FOR UNITY.

The Christian Work, a religious weekly published in New York, has, for some time, endeavored to bring about a conference between leading Protestants and Catholics, ministers and laymen, for the purpose of discussing, in a friendly and brotherly way, points of difference and helping both sides to a better understanding of each other, if not unity of faith. Our contemporary says it is a pity that worshipers of the same God should be divided into two groups carrying on a feud similar to those practiced in the Kentucky mountains by opposing families, and that a more brotherly feeling might be engendered by a free and frank exchange of views.

The proposition seems to have been embraced with a great deal of interest, judging from the letters received by *The Christian Work* on the subject. The writers, however, differ as to the utility of such a conference. Some are full of optimism. Others regard the differences as fundamental. Some hold that the attitude of Rome toward the state and the public school system is opposed to all democratic principles, and therefore to human freedom. They regard Romanism as a menace to progress and development. Others claim that the Roman church has been slandered and maligned, and that there is no reason to fear that evil consequences would come of its predominance.

From one point of view it is very difficult to understand how Protestant church leaders can extend the hand of fellowship to Roman prelates, unless they are willing to concede the right of Rome to put forth claims against which Protestantism always has protested, and it is just as hard to believe that Romanists, with their claims and demands, can fraternize with Protestants, unless for the purpose of inducing them to unconditional submission. For instance, in the Bull known as *Regnans in Excelsis*, by which the Pope undertook to depose Queen Elizabeth, in 1570, he says, in part:

"He that reigneth on high, to whom all power in heaven and earth is given, has with all fulness of power delivered the rule of the one holy Catholic and Apostolic church, outside of which there is no salvation, to one sole [ruler] upon earth, to wit, to Peter, the prince of apostles, and to the Roman pontiff, the successor of Peter. He alone He hath set as prince over all nations and all kingdoms, to pull up, to destroy, to over-

throw, and to break down, to plant, and to build, that he may keep the people faithful, bound with the bond of mutual love, and in the unity of the Spirit, and present them unhurt and safe to his Savior."

By virtue of this authority the pope proceeds:

"And we absolve the nobles, subjects, and peoples of the said kingdom [England], and all others who have taken any oath to her, [the Queen] from the obligation of their oath and besides from all duty of dominion, fidelity, and obedience; and we deprive the said Elizabeth of her pretended right to the kingdom and of all other things, as aforesaid," etc.

This is the attitude of Rome toward the state, and it is, as just remarked, difficult to see how there can be anything but determined opposition to such claims, on the part of Protestants.

The effects, too, of Roman preponderance among nations are not such as to encourage a friendly rapproachment to Rome. By the undue importance Rome attaches to religious ceremonies, pageants, gorgeous buildings, paintings, and images it stunts intellectual growth and, besides, lays heavy taxes upon the financial resources of the toiling classes. The results are seen in ignorance, superstition, and poverty wherever Roman influence is supreme. The Italian statesman, Signor Crispi, said that, "To be a sincere Catholic, and a friend of Italy, is to the Italians a contradiction." Mr. Gladstone held a similar view. He said, "No one can become her [Rome's] convert without renouncing his moral and mental freedom and placing his civil loyalty at the mercy of another." Of course, Rome claims that many of the world's leading scientists, inventors, explorers and writers have been Catholics, and that the charge of ignorance, therefore, is unfounded; but it is not. While it is true that many of the leaders in the realm of science, arts, and inventions have been members of the Catholic church, it is equally true that the Catholics discourage general education. There is truth in the allegation of Professor Lecky that, "All over the world the Roman priest claims to control education, and all over the world the level of education is far lower and the number of illiterates far higher in Catholic than in Protestant countries." Such are some of the effects of the preponderance of Catholicism, which are evident to all the world. No friendly conference can blot out this record, or change the facts.

But, from another point of view, a friendly conference is not impossible. There are thousands upon thousands of Roman Catholics who love the Savior and would lay down their lives for Him, if required to do so, just as there are in the Protestant world. There are thousands upon thousands who are humble, devout, pure and childlike, and there is no reason why Protestants should not fraternize with them, if they are willing to do so and can lay all differences of opinion to one side; for the Protestants have very little to boast of, if the moral results of the respective religious systems are considered. Education is more general in Protestant

countries, and there is greater liberty; but the morality of the Protestant is not very much higher than that of the Catholic world. The saloon has just as much power in England or the United States, as in France or Italy—perhaps more. Protestant jails are as well filled as Catholic penal institutions. There is as much swearing, Sabbath-breaking, impurity, home-desecration, etc., in Protestant as in Catholic communities. And as to faith and church organization, neither has retained the doctrines of our Lord, or the form of church government He instituted. There is, therefore, very little occasion for one side to condemn the other on that ground. What Paul wrote to the Romans of Jews and Gentiles seems applicable to the various religious groups to-day: "We have proved both Jews and Gentiles, that they are all under sin" (Rom. 3: 9). And again: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee" (Rom. 11: 18). Historically Protestantism and Romanism stand in that relation to each other, and neither has any reason to boast against the other.

J. M. S.

REPENTANCE, NOT PROTESTS.

A SOMEWHAT remarkable gathering was held a short time ago at The Hague, where, in answer to a call from prominent ladies in Holland, women of many nationalities met for the purpose of protesting against war in general, and the present murderous conflict in particular. There were fifty American women, headed by Miss Jane Addams; there were some German women, and a few ladies from Great Britain, though the regulations, then in force, of the passenger traffic between British and Dutch ports interfered with the attendance from this country.

The purpose of the congress was to give British, French, Russian, American, German, Dutch, and Austro-Hungarian women, and those of other nationalities, a chance to register a united protest against "bearing sons for the battlefield," as Miss Angela Morgan puts it, in an article in *The Christian Work*. It was meant to be an appeal to the men:

> "Warriors! Counsellors! Men at arms!
> You who have gloried in war's alarms,
> You shall know that the world is at last awake—
> You shall hear the cry that the mothers make—
> You shall yield—for the mothers' sake!"

There is no doubt that this congress of women was a notable event; nor that the thought in which it originated was well-meant; but it is to be feared that the results will be far short of the anticipations of some of the delegates. This is bound to be the case, because, from the outset, they agreed not to discuss the respon-

sibility for the war. That question they considered altogether too delicate.

It can be easily comprehended that the leaders of the congress were anxious not to hurt the feelings of any of the members, by touching, or even alluding to, a sore spot; but it is equally plain that when the question is of healing the sick, the doctor must not be too delicate in the handling of the case. The probing of a wound may hurt; for purposes of diagnosis matters may have to be uncovered which under ordinary circumstances would have remained secret. In the same way, if the nations are to be cured of the war-cancer which is eating into their vitals, the causes and responsibility, as far as known, must be laid bare, no matter who is hurt thereby. The *Truth* must be made known, for nothing but the *Truth* can make us free. In all reform movements the axe must be laid to the root of the evil. Nothing less will avail. And it is evident that the women this time failed to grasp the opportunity to attack war in its vital parts, by studiously avoiding the question of responsibility.

Thinking people know that militarism is the standing menace to the peace of the world. They know that militarism is an institution which has been transferred from past, dark ages to our own day, and which is fighting for existence at the expense of enlightenment, prosperity, and freedom. They regard it as an anomaly, a monstrosity, in the midst of our universities, churches, Christian Endeavor societies, and all the other philanthropic organizations, with no higher part to play in modern society than the dragons in the myth, which were said to lie in wait for peaceful wayfarers, and to which communities had to pay a regular tribute of human flesh. They know that but for militarism, there would be no war; that if the proposition of Czar Nicholas, in 1898, for a beginning of general disarmament had been acted upon, there would have been no war now, and that because nations then scorned the olive branch, the world is now suffering in agony. But a great many of the masses of the people are not aware of these things. Nor do they know that war is unnecessary, and that nothing is settled by it, but that one war draws another with it all the time. They should be enlightened on these subjects. They should be enlightened, as a preliminary to the beginning of better conditions.

If we acknowledge the hand of the Lord in all things, we find no difficulty in seeing in the terrible conflict now raging a demonstration of the curse of rebellion against God and national sins and transgressions, as well as the utter failure of every effort to establish a condition of happiness, by mere human wisdom and power. We understand that the purpose of this terrible lesson is to call men to repentance everywhere, and to submission to divine guidance and authority, in order that the rule of the Son of God may be established on earth. There is very little use of protesting against the calamities which men and women have brought

upon themselves. It is repentance that God requires. If men will repent of their "murders," their "sorceries," their "fornication," their "thefts" (Rev. 9: 21), and walk in the ways of the Lord, He will give to them a government and kings and rulers under whose administration truth, justice, unity, tranquility and prosperity will prevail.

J. M. S.

A Correction.—In the minutes of the Norwich conference, as published in the *Star* of May 6th, 1915, a solo, "Queen of Angels," sung by Sister Edith Nimham, was inadvertently omitted; also benediction by Elder John G. Bullock. This correction is now cheerfully made.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Chapel, corner Ellesmere and Lyons Roads, Pitsmoor, Sheffield, Sunday, May 16th, 1915. There were present: President Hyrum M. Smith of the European mission; Elders J. M. Sjodahl and Arthur L. Beeley of the Liverpool office; President Ernest E. Greenwood and Elders Aaron T. Pingree and Frank D. Redford of the Nottingham conference; President Leonard B. Nielson and Elders Cyrene N. Bagley and Joseph F. Worthen of the Leeds conference; Elder James M. Adamson of the Newcastle conference; President Roscoe E. Hammond and ten traveling elders of the Sheffield conference.

The morning session commenced at 10:30 by singing, "Zion stands with hills surrounded," and invocation by Elder Cyrene N. Bagley.

A trio, "How lovely are the messengers that preach us the gospel of peace," was rendered by Miss Fannie Pinder, Elders Howard T. Anderson and Aaron T. Pingree.

President Roscoe E. Hammond gave a brief address of welcome in which he expressed gratitude for the opportunity of meeting together in conference, and prayed that the Spirit of the Lord would direct the sessions during the day.

Elder Henry F. Young was the next speaker. He declared that a prophet of God had been raised up in these latter days, and had been authorized to found the Church of Christ in this last dispensation. He said that the elders of the Church held the authority from God to preach the gospel and to minister in the ordinances thereof.

Elder Parley P. George, who was the next speaker, said that the gospel truths could be found by any one who would search prayerfully for them. He stated that inasmuch as the truth had been placed before us, it behooved each and every one of us to live up to it.

President Hyrum M. Smith then addressed the congregation. He said that he was thankful for the words of truth which the brethren had spoken, and called attention to a criticism which was once made concerning the sermons of Latter-day Saint elders, namely, that they always declared that they know that Joseph Smith was a prophet of God, and that the Latter-day Saints were the best people in the world. These statements are true, he said, and can be verified by careful examination. The Latter-day Saints accept the standard and the example of Christ and live more closely to it than any other people in the world. The question may be asked, "Are not others who are living pure and honest lives just as good as the Latter-day Saints who are living the same kind of lives?" The speaker said they were; but the Latter-day Saints have observed the principle of obedience to the law of God, and in this particular they are in advance of those who have not obeyed the law of God. Those sincere people who are living honest lives will be rewarded for every good deed which they do; but they must couple their obedience with their virtue if they want to receive the highest glory in the kingdom of heaven. The responsibility of teaching children the principles of faith, repentance and baptism lies with the parents, and if they fail in that most serious duty, then the responsibility for their neglect must fall upon their shoulders. President Smith closed his remarks by exhorting all to render obedience to the principles of the gospel.

Singing, "O my Father." Benediction by Elder Jesse L. Quinton.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Prayer was offered by Elder Frank D. Redford.

The Sheffield choir sang the anthem, "In our Redeemer's name."

The sacrament was administered by Elders Jesse R. Quinton and Parley P. George, assisted by Elders Edward C. Rawson and Gerald E. Wright. During the passing of the sacrament the congregation sang, "In remembrance of Thy suffering."

The general authorities of the Church were presented for the approval of the conference by Elder L. Edward Larson, conference clerk.

President Leonard B. Nielson was the first speaker. He demonstrated that the prophecies concerning the gathering of Israel are now being fulfilled in very deed. He also told of a prophecy concerning the coming forth of the Book of Mormon, and showed how it had been literally fulfilled. He explained that the organization of the Church of Jesus Christ of Latter-day Saints, and the fact that miracles were still performed in our midst, gave further proof of the divinity of the work of Joseph Smith.

Elder Arthur L. Beeley then addressed the congregation. He bore a strong testimony to his knowledge of the truth of the gospel. He spoke of the Book of Mormon, and told how it gave us a record of the forefathers of the Indians who are now inhabitants

of the American Continent. He related instances of many discoveries of buried cities which substantiated the Book of Mormon, and showed that scientists to-day were bringing forth proofs of the authenticity of that Book.

Elder J. M. Sjodahl was the next speaker. He declared that God raised up a prophet in this last dispensation to whom the past was revealed, as well as the future, in order that the hearts of the children might be turned to the fathers, and the hearts of the fathers to the children. If we look around in the world, he said, we shall see that we are living in a time of indifference. Few people are accustomed to reading the Bible in their homes. Few observe the Sabbath. To many it is a sin-day instead of Sunday. The work of the adversary is manifest in this world in the spirit of murder and falsehood which is abroad, as never before. The speaker referred to Nebuchadnezzar's dream, and showed that political government must give way to the kingdom of God.

The Sheffield choir sang the chorus, "Roses and Lilies." Benediction by Elder Joseph O. Stone.

The evening session commenced at 6:30 by the Sheffield choir singing the anthem, "Let the mountains shout for joy." Prayer by Elder L. Edward Larson.

A trio, "The Lord now victorious," was then rendered by Miss Fannie Pinder, Elders Howard T. Anderson and Aaron T. Pingree.

President Ernest E. Greenwood was the first speaker. He said that he rejoiced to be in conference and to meet his brethren and sisters on the high road of truth. He spoke of the falsehoods which had been uttered against the Prophet Joseph Smith, and said that the Prophet had been judged by men who were the personifications of evil, hate, envy and strife. The life of the Prophet was open to all, and any person could learn the truth of the matter if he was willing to investigate honestly.

Elder Howard T. Anderson then rendered a violin solo entitled, "Legende."

Elder J. M. Sjodahl was the next speaker. He referred to a poem called "The Enemies of Light," in which the poet draws a picture of a number of people sitting in a dark room and disputing about the color and form of articles of furniture and other objects in the room. Then some one calls for light. It comes and reveals the errors of the disputants. Many protests against light were offered, but upon investigation it was discovered that each person who objected had some selfish motive for so doing. One was sore-eyed. One was dishonest. One was a braggart. Such is the situation to-day. Those people who are objecting to the light God has sent through His servants, are doing so because of sinister motives. We have a message of peace to deliver unto this generation, and if they will accept it they will receive salvation in the kingdom of heaven—a salvation which embraces both this life and life hereafter.

President Hyrum M. Smith was the final speaker. He said that it behooved all of us to search for light and truth, for in no other way could salvation be found. He related the incident when Joseph Smith was told by the angel Moroni that a marvelous work was about to come forth, and that his name should be known for good and for evil throughout the nations of the world. This, he said, has been literally fulfilled, for many people have heard only evil things about the Prophet Joseph Smith, while thousands of others know him to be a true prophet of God. God called Joseph Smith to his work just as He had called Moses and others in ancient days. Unless we were willing to forsake all we were not worthy of eternal life in the kingdom of God, and a man must have courage and strength in order to live the gospel of Christ. We have invited all people to investigate the gospel, and if they accepted it, they would be better men and women for so doing.

The Sheffield choir sang the closing anthem entitled, "Night song." Benediction by President Roscoe E. Hammond.

A Priesthood meeting was held on Saturday afternoon, May 15th, 1915, when the elders enjoyed the instructive remarks given by President Hyrum M. Smith, Elder J. M. Sjodahl, Presidents Leonard B. Nielson and Ernest E. Greenwood.

L. EDWARD LARSON, Clerk of Conference.

WHAT A CENTURY HAS DONE.

HERE is something that will show my boys and girls how the world has grown and progressed during the past century. *The Normal Instructor* says: "One hundred years ago merchants wrote their letters with quill pens. Sand was used to dry the ink, as there was no blotting paper. There were no street letter boxes. Letters had to be carried to the post office. It cost eighteen and one-half cents to send a letter from Boston to New York, and twenty-five cents from Boston to Philadelphia. Every gentleman—Washington, for example—wore a queue; many powdered their hair. A day laborer received two shillings a day. Stoves were unknown. All cooking was done at an open fire-place. Many of the streets were unnamed, and the houses were not numbered." Even half a century has made rapid strides and accomplished great things. The telephone, the practical use of electricity, subway and elevated travel, parcel post and numerous other developments were not thought of fifty years ago. We who live in this age do not half realize our wonderful advantages and privileges, and at the end of another century, no doubt, there will be still greater wonders accomplished, and who knows but some of my bright grandchildren may have the honor of discovering some marvelous secret that will be useful and valuable to the world!—*Christian Work.*

SOWING AND REAPING.

You have probably taken advantage of all the opportunities that have come your way to do as much good in the world as possible, and now, perhaps, you can see no results, and you are feeling discouraged and down-hearted. Just let me tell you this, that no one knows what becomes of his influence and example. Someone after you will reap the harvest of your sowing. How many blessings are you enjoying of other people's sowing—people you have never known? How many struggles, sufferings, and tears have gone to give you what you have of good? Do not be too eager to see the results of your work. Sow on in faith. There is always someone ready to begin where you have finished, so do not give up, but aim as high as you possibly can, so that the one who takes up your work will aim still higher, and thus you will have done a great deal towards the uplifting of mankind.

"Go make thy garden fair as thou can'st,
Thou workest never alone;
Perhaps he whose plot is next to thine
May see it and mend his own."

Burnley. CONSTANCE THOMPSON.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released from their labors in the British mission and sailed for home May 14th, 1915, per s.s. *Grampian*: Raymond V. Barnes, C. LeRoy Madsen, R. Fay Facer, Louis P. Maughan, Alfred J. Theurer, Elijah F. Spencer. They were accompanied by seventeen emigrants in charge of Elders Raymond V. Barnes, C. LeRoy Madsen and R. Fay Facer.

DIED.

JEPSON.—May 4th, 1915, Ann Jepson. Deceased was born January 7th, 1861, at Clithero, Lancashine, England; baptized April 27th, 1913, by Elder George F. Labrum, and confirmed the same day by Elder Luther E. Eggertsen. She was a faithful Latter-day Saint, and patient to the end.

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